FINDS POLITICAL MORAL, DEPLORES USE OF SLANG

Watson's Speech in Sermon on "Sound Words."

CHURCH HAS PLATFORM ALL HAVE SOUGHT GOD BACKBONE

"Political parties must hold fast the form of sound words if they expect to have the support of thinking people. Sound words were spoken, from a Republican cratic teacher," he said, "and for the adverse opinion was expressed by the Rev. standpoint, in Tomlinson Hall last week against great principles," said Dr. Albert Hurlstone at the Roberts Park Church yes- of old." Continuing he said: terday morning in his sermon on "Sound | Words." He said in part:

"Sound words come from sound minds. Clear thinking makes clear writing and of self-respect. While in the origin of some terms, commonly used as slang. there may be wit and a measure of originality, yet no person can indulge in the of these barbarisms without serious loss. Too careless to select appropriate words, many fall into the habit of using from the eloquent alphabet found in the all the latest slang phrases. This they regard as a sign of ability. To those who think it is a sign of ignorance, indolence or lack of self-respect.

"I have heard men use slang in most earnest prayer. If a man does not wish to use slang on his deathbed or in the pul-This is true also of profane and foul mystery, solitude and benevolent motive. anguage. Peter might deny his Lord, but fast the form of sound words if they ex- | meant to mate us; also that He must be pect to have the support of thinking men. | sought nd words were spoken, from the Rethe form of sound words.

the form of sound words about God. This self to us in nature, in revelation and beyond the grave if God be not a thinking, willing, loving personality. It is popular in our day to speak of "law," "force," Christ. The Incarnate son of God is not retribution an invention of the New Testament. He was and is an eternal fact. Scripture only

SAYS OLD RELIGION TOO SMALL AND ANTIQUATED

vord salvation for time and eternity.

We must hold fast our profession, remem-

who said: 'Let not your hearts be troubled.

ye believe in God, believe also in me.

um the way, the truth and the life.

Rev. E. E. Newbert, at All Souls', Dr. Joshua Stansfield Addresses Gives His Reasons for Being a Religious Liberal.

CAUSES STATED

old supernatural thinking." meaning by that orthodox religion, is too small, too antiquated and too much out of Newbert, of All Souls' Universalist Church, in his sermon yesterday morning. He spoke said in part:

"Every liberal religious man is an individual detached from the mass, and should be able to answer for his faith. Speaking for myself, I would say, first of all, that I am a religious liberal by necessity. Born and reared in the old school, I entered upon HAWAII IS IN my theological studies as innocent of inctual transgression as a child. How fraught with change my acquaintance with the English group of scientists; with John Sugar King, Now in California Fiske and Emerson; with Matthew Arnold and Carlyle; with Strauss and Keim and Haeckel, Renan and Kuenen, among French and German and Dutch scholars. 'And I am a religious liberal because I believe the liberal idea is the logic of progess. It is impossible for the world to in religion. With our modern clamor for what is new and best in education and the ne art of living, why is it that men-will go ack for religious ideas derived from Egyptian or Persian sources, and which in in age long closed took form as Hebrew

lieve the liberal idea is the most satisof life in harmony with the facts as we know them. What a riddle is life! Every York. rational mind has a few questions that must be asked. Before these questions the old supernatural thinking breaks down. It is too small, too antiquated, too much out of relation with the facts. Liberal religion does not attempt the impossible, but its

teeps close to nature and experience. "Finally, I am a religious liberal because this is a positive faith and vitally relates to human happiness. The great affirma-tions of liberal religion are optimistic and inspiring. It makes a deal of difference what sort of a God a man carries about with him. As the sum of its thought of God and the future liberal religion affirms that life has nothing to fear, either in the avens above or in the earth beneath. With no magic of sacrament and no mystery, save as life has mystery, this simple VISIT TO ITALY IS

MAN RECOVERS WITH

A STITCHED HEART

Philadelphia Negro Was Stabbed Minister Delcasse, interviewed on his arand Operated On, and Is Discharged as Cured.

rson, a negro, whose heart was pierced by a penknife nearly two months ago, has reaving the wound stitched at the Jefferson | M. Delcasse said: ital. He has been discharged from the

The operation was a delicate one, and is reached. Confidence is re-established and he third successful case of the kind ever | friendship restored-all for the greater gain performed in this country.

NATURE IS DEMOCRATIC AND REVEALS GOD TO MAN

Dr. Albert Hurlstone Refers to Only Few May Enter Cloisters or In a Sermon on "Heroism" Rev. Enjoy Art, but All May Learn of Nature.

The Rev. J. Cumming Smith at the Taber- | More respect for a man who sticks nacle yesterday morning used the theme, courageously to infidelity than for one "Nature's Symbols." "Nature is a demo- who acquiesces weakly upon expression of many. Only a few may enter cloisters and J. C. Christie, pastor of the West Washcommune with the wakeless dead; only a ington-street Presbyterian Church, in his few may enter the corridors where the yesterday morning's sermon. Rev. Christie works of art embalm the deathless genius spoke on the subject of "Stiff Backbone

"Some thinkers have complained that ards." His text was from Joshua i. 7. poets have brought God down too far toward material natures, and others that we have made God act too much like a man. est folds of his being, and the man who in thoughtless, unwholesome speech. Slang far in that direction and may help us to is largely the result of indolence and lack avoid the dangerous ethical consequences of either tendency. Nevertheless, if we cannot spell out to some degree the solemn glories of the ominiscent from the might and beauty of clouds and mountains, or

soul itself, we must remain in the darkness. "Nature is self-harmonious, because there is one directing mind in the background. pit or the schoolroom, office or social cir- spectral glory of the midnight hour, reele it would be well not to use it anywhere. | veal the same truths of majesty, variety, speech betrayed him as a Galilean and | and poets to articulate God is beautiful beone of his associates. Even for the pur- youd expression; it proves that there never poses of every-day life it is well to hold was an age so lazy or dusty as to sit down fast the form of pure, choice, sound words. in stupid bovine content under these arch-"How much we owe to the masters of ing skies with their perpetual appeal; it sound words. Political parties must hold proves that we were meant for God and God

"Nevertheless, the attempt of the best publican viewpoint, in Tomlinson Hall last | souls of old to reach and syllable the mysweek by James Watson, a son of our own tery of God, while indicative of a native ir-church. Political parties stand for or repressible longing for Him, is but as the against great principles. From the great attempt of the nursery to fathom the conventions go out sound words which are | brooding love of the mother. The child in the keynotes in the battle for ballots. The all cases waits for bending love and canadherents of each party must hold fast not but interpret. Its interpretations are, the form of sound words. however, not authoritative. They will be ined with subsequent development. The Leader, its record of achievements, it can Old Testament, lofty and commanding, is ppeal to history, it points to the present, but the effort of the infantine imagination speaks with confidence as to the future. | to clothe the Deity with attributes. They

"The belief a man cherishes depends upon s vital. God has been pleased to reveal | the sort of a man he is. The fool says there is no God. The knave claims there experience as a person. We must hold is no goodness. The beast denies purity fast this form. There can be no religion, The soul of princely benevolence easily no Fatherhood, no pardon of sin, no help credits the existence of benevolence in the eternal. The crafty schemer scoffs at selfsacrifice. The man who, amid the whirl of competition, the grind and knifing of trade, "the all-pervading has kept his honor unsullied can easily beoul of the universe," or the "stream of lieve in eternal equity. Faith determines tendency not ourselves, which makes for works, but works color faith. The charrighteousness." The expressions, how- acter is the source of our truest thought ever, are meaningless if used as substi- and the secret of our destiny. The voice tutes for a personal God. In all systems of of the gospel speaks home to all our ripest religion there are conceptions of Deity experience in its affirmation that to purge nore or less worthy, but there is also in the soul and not merely to wipe out guilt all of them much error. The Christian or doom is the mission of Calvary. We deconception of God is altogether larger and ceive ourselves with the idea of removing nobler. He is immanent and interested- penalty when Jesus pivots everything on a God our Savior. Our Father in heaven, recast of character and a reconstruction of We must hold fast the form of sound manhood which seeks holiness and with words about God, and concerning God in | that search annuls the lightning stroke of

"Out of the heart are the issues of life Here are thousands of men carried away attempts to set forth the story of his by their own preconceptions, as if these earthly life, teaching, death and resur- represented the naked, absolute reality And concerning him the form of about God, or home, or love, or justice. All sound words to which we hold in the of us come under this strange witchery of Apostle's Creed is: 'I believe in Jesus ourselves. As we merge in the plan of Christ, His only Son our Lord.' Concern- God, as we discover more and more the ing the Holy Ghost, we hold the form of lesson of life and the medical treatment sound words based upon Holy Writ. We which life gives every day and every mofast the form of sound words | ment, we learn that as we change in heart about the redemption of our race. Here is | we change a little in our standpoint. Our ope for the race. We hold fast the doc- angle of vision is different. This is the reaof the atonement, and also the re- | son that old age, if sane and hale, is such generating power of divine grace. We hold a fountain of mellow wisdom. But each fast to the doctrine of immortality and week means a plane higher up. When the mists of time yield to the color sky of anpon the teachings of the Bible, there is versible tribunal of future judgment superhope, deliverance, pardon, peace, purity, sedes our hazy, patchy guessing tribunals power; yes, all that is implied in the here, when men, weary of one another's the verdict of God as audible in their deepbering the words of our Supreme Leader, er souls, then, and not till then, will we realize how much all of us have been the thralls of fancy and playthings of a

"DR. JEKYLL AND MR. HYDE" IS THE THEME OF ADDRESS

Young Men at Y. M. C. A. on Fight with Sin.

The Rev. Joshua Stansfield addressed the young men of the Y. M. C. A. at their torium yesterday afternoon. Dr. Stansfield used the subject of Dr. Jekyll and Mr. Hyde. He pointed out the awful fight with sin that Dr. Jekyll had when he was transformed into the character of Mr. Hyde. that the old theory that it is easier to get into sin than to get out of it is wrong. The on "Why I am a Religious Liberal," and greater fight is when a person first tries to sin. It is much easier for him to get out after he has once sinned." The lecture was largely attended.

HAWAII IS IN DEBT

Sanitarium, Said to Owe \$4,000,000.

SAN FRANCISCO, May 1 .- B. F. Dillingham, the Hawailan millionaire, is secluded under investigation. It is asserted that the Olaa Sugar Plantation Company, of which he is the chief owner, owes \$4,000,000 to local and Eastern bankers, for which day's programme, was discontinued until "I am a religious liberal, too, because I bonds and stock of the Oaka Railway to-morrow. The Rev. George L. Green, of tory interpretation of life. The solution and Land Company have been pledged as of the problem of being may wait, but it is security. Half of this indebtedness is mportant that we have an interpretation held by Eastern banks, mainly in New Dr. J. L. Dodds, of Pittsburg, Pa., and

Those familiar with Dillingham's affairs say his assets are greater than his liabilities, and that if the companies are properly handled there will be no loss and there need be no assignment. The heaviest credaterpretation of life is helpful because it litor here is the Bank of California, which

holds \$500,000 of paper. Dillingham overworked himself in Honolulu, and then rushed over here to arrange his affairs. He was seized with nervous prostration on the steamship. No one is allowed to see him at the sanitarium. Dillingham has been called the "Monte Cristo of Hawaii," as he was shipwrecked on the island and landed without a cent. In a few years he became rich through

HELPFUL TO PEACE

PARIS, May 1.-Owing to the early hour of President Loubet's return, it was attended with little demonstration. Foreign rival, expressed the greatest satisfaction with President Loubet's reception in Italy, saying that popular feeling sanctioned the action of the two governments, which real-PHILADELPHIA, May 1.-Thomas Em- ly was the realization of a true community of interests. The agreements concerning the Mediterranean were now completed and what formerly divided the two countries covered after undergoing the operation of had become a bond of union. In conclusion

"It is needless to add that these recent aiful with his heart in as good condition | events and the entente with Great Britain, as it was before the stabbing. The stab- | which is naturally a useful complement of was inflicted by Lavinia Anderson, a our close alliance with Russia, have conto the peace of Europe.'

ADMIRES MAN WHO STICKS BRAVELY TO INFIDELITY

J. C. Christie Dwells on Different Kinds of Courage.

Needed. Wanted-Heroes and not Cow-"Everybody," said the speaker, "admires self a hero may be a coward in the deepcircumstances into playing the man and ing some loud resounding deed.

"When circumstances become waves, we cannot tell where they will land There is a great deal of carbon it the world that might have been diamond bright Damascus blades rusting under the rain, which might have flashed at the head of victorious regiments. But there is courage that does not depend on circumstances that is king by divine right. It is ism of the conscience. No splendid oppor-tunity is necessary for this. Any place to which you can carry yourself is a place to which you can take your backbone along with you. If a spiritual reality has got so far inside of you as to take up the position of a backbone, you will have use for it wherever you are. "For one thing, you will have the cour-

age to say what you think. One of the

mightiest pressures of soil apon humanity has come from the forces of prejudice and bigotry, ranged against the freedom o thought and expression of gift. The intellectual progress of the world has been stained by frightful tragedies. Hosts of pure souls have been driven into the wilderness before the whips of pygmies, whose ability to torment a man was infinitely greater than their ability to open their brains and let in the light. One outstanding proof of God's care of His church is found in the fact that it has been carried safe above the heads of grim fanaticism and unsmiling cruelty. The very breath of the gospel is one of freedom. Christ never open to God's sunlight; that God may say something to me that He does not say to you is a truth for you. There are cerhis whole being if he wants to become a Christian. The church must keep a tight hold on these. The least juggling with them is treachery to its Lord.

"But there are other matters of belief in which the largest liberty should be allowed at the Christian altars. A man must be granted the intellectual stimulus and the spiritual joy and exhilaration of searching for himself and keping what he finds. And very often bravery will be re quired to do so. once sat in the same seat with a man in a car who talked to me about the sweet found out that I was a preacher he shifted | the opportunity of appropriating him. around and gave me a list of the evidences Christianity. I would have respected him more if he had stuck to his infidelity It requires moral courage, also, to do what we ought to do. This is where our manis so grim and foreboding as that which takes its seat around the walls of our own conscience and delivers its verdict of guilt in that deep silence where the soul and its God are alone together. Obedience to the need. The translation of knowledge into

church of Christ is suffering for. "There is another kind of courage which will be times in your lives when nothing age to stand still like anvils and let the hammer blows rain down upon you. It is easier to jump up and fight than to sit down and wait. But 'I can do all things through Christ, who strengtheneth me.

CHRISTIAN PARTY HOLDS ITS SECOND CONVENTION

Sabbatarian Objection Prevented Discussion of the Platform Principles Yesterday.

BUSINESS BEGINS TO-DAY

ST. LOUIS, May 1.-The second annual party began here to-day in Music Hall, and it is expected to conclude on Tuesday. William Rudolph Benkert, of St. Louis, chairaddresses were made, among the speakers being J. F. Jensen, of Rochester, Wis.; W. S. Leslie, of Chicago; the Rev. George L. Green, of New York, and Elmer E. Long, of Pittsburg, Kan. It was expected that many delegates from different parts of the country would be present, but not over fifty persons constituted the audience.

Vacating the chair temporarily, Chairman Benkert made a brief address, in which he called attention to the principles of the party, and then started to submit suggestions to be embodied in the platform. At once several members arose and made objections, on the ground that this being the Sabbath day, no political topice should be discussed, and that all matters pertaining to the platform should be deferred until to-morrow. This being the unanimous voice of the convention, the platform discussion, which was a part of the New York, then offered prayer, and the convention adjourned until to-morrow. when actual work will begin. Chairman Benkert to-night made addresses of a devotional order.

Daily Illustrated Joke



DIDN'T NEED HELP. Dusty-I want work. Proprietor-What can you do? Dusty-Nothin'. Proprietor-Oh! I do that myself.

THE VIKING'S SKULL

A Tale of a Mystery and Its Solution

By JOHN R CARLING : : : : Copyright by Little, Brown & Co.

CHAPTER I. "THE ENGLISH LADY."

ern Brittany stands the little town of Quilaix, situated in a hollow facing the sea. To the ordinary tourist the place presents few features of interest beyond its ivymantled church, whose doors bear the counterfeit presentment of fishes carved in oak: which fact, when added to the name of the edifice-La Chapelle des Pecheursserves to indicate the general occupation

For the convenience of the fisher-folk an L-shaped stone pier has been raised in the sea. The duty of watching over this struca hero. And yet the man who thinks him- ture, whose stability was often threatened by the fury of the Atlantic, pertained to speaking. Carelessness of thought results This criticism may guard us from going too thinks himself a coward may be jostled by Paul Marais, familiarly known as "Old Pol," who, to his office of harbor-master, added likewise that of collector of the cus-

Faul Marais dwelt in the street called, mbral courage-bravery of the soul-hero- neighbor for support, with every doorway and window-frame out of the perpendicular. Yet it had stood firm during three centuries, and would probably continue to stand during as many more.

One chill afternoon in March Old Pol was sauntering to and fro in front of his house, thoughtfully smoking his pipe. After half an hour spent in this pleasant idling he suddenly quickened his pace and entered his abode, passing to the parlor with its red-tiled sanded floor, where, around the bright polished chaufferette, sat Madame Marais and three or four old dames, all busily knitting, and all enjoying those woman, to wit, cider and gossir, "Celestine," said Pol, "the diligence is

"Paul Marais," replied his wife with tart dignity, "don't be a fool."

whistled softly and withdrew. To explain madame's reproof it is neces-

The handsome profit derived by Pol on this occasion disposed him to look forward in the ordinary manuals issued for the was an exception to the normal course of

Nevertheless Pol would not abandon hope; and, day by day, he awaited the arrival of the diligence, for the purpose of inviting the chance stranger to his own dwellreasonableness of infidelity. But when he ling, before any other person should have "Everything comes to the man who waits," muttered Pol to himself, as he

> watched the distant vehicle swaying its zigdiligence is perhaps bringing me a visitor. Twilight drew on; and, as the lamplighter was preparing the illumination of La

to the auberge in the little market square but the spirit of God can give you the cour- the driver stopped short in front of Pol's house, and there alighted a young lady accompanied by a little boy, a child of two "Madame Marais lives here?" she asked,

with an inquiring glance at Pol. "My wife's name," replied Pol. He pocketed his pipe, doffed his cap and bowed profoundly. "Permit me to lead you to her By the saints," he muttered to himself, "a boarder at last, or may I lose my harbormastership. Now, Celestine, it is my turn

to laugh at you." The young lady, holding the child by the hand, followed Pol to the parlor. "God bless you all, great and small," she said, using the greeting customary in

that part of Brittany. "Heaven bless you, too, stranger, whoever you may be," replied all, as they

This intercourse was conducted in the Madame Marais and her companions forming a marked contrast with the sweet "Can one have apartments here? The voiturier has assured me that one can." Pol, about to reply with an eager affirmabeing of a devotional order. A number of tive, was checked by a glance from his more cautious spouse, who was not dis

> "It is not our custom to accommodate visitors," she replied, speaking with great "At least, not as a rule. But still with a little trouble we might arrange. How many rooms does madame require? Would four be-'

"That number will do. Will you let me After a brief inspection the lady expressed her approval, being especially pleased with the sitting room, an apartment marked by a charming air of antiquity. The oak flooring and panneling were black with age. Within the huge fireplace an ox could have been roasted whole. Over the carved mantel was a boar's head, a trophy gained by Pol in a hunting expedition among the Breton hills. On a dark oaken press an ivory crucifix, browned by time, imparted a sort of solemnity to the place. Terms were arranged; and the lady's lug-

gage was brought in and deposited upstairs by the strong arm of Pol himself. "How long is madame likely to remain here?" asked the harbor-master's wife, lingering with her hand on the handle of the sitting room door. "Months. Years, perhaps," replied the stranger with a sad smile. "That is," she went on, "if you are willing to let me stay

"And madame's name is-" "Edith Breakspear." "Breakspear? Then madame is not French?" exclaimed the harbor-master's wife, wondering to what nationality she should ascribe the name. "No. I am English." said the lady, with a faint touch of pride in her voice.

"Madame speaks the Breton like an

"I have lived a long time in Brittany." "Ah! madame loves Brittany," said the other, who like all Bretons was intensely patriotic. "The climate reminds her of her own land. We Bretons came from England. Centuries ago. And when we came we brought the weather with us. Is it

And with these words she smiled herself out of the room, and went downstairs to discuss the event with her cronies. "She is going to pay me four Napoleons a week. Think of that now! It is more than the count ever gave. Ah, ciel! but if I had been wearing my best Sunday cap with its point lace and gold embroidery could have asked double. But how could one ask more with only a plain white cap on, and a necklace of blue beads?" As may be guessed, the coming of

stranger into the little world of Quilaix set the tongues of all the gossips wagging. The men were as much interested as the women, and various were the surmises of Pecheurs as to her previous history. But of this they could learn nothing. Mrs. Breakspear let fall no word as to her past, and even Madame Marais's keen eyes failed to penetrate the veil of mystery that undoubtedly hung around "The English lady." Mrs. Breakspear had not seen more than twenty-one summers; she was in truth so girlish in appearance that the people of Quilaix could scarcely bring their lips to use the matronly "Madame," but more frequently addressed her as "Mademoiselle." It was clear that some secret sorrow was | house. casting its shadow over her young life. Her pale face and subdued air, the sad expres-

sion in her eyes, were the visible tokens of a grief, too strong to be repressed or for-

On one of the granitic peninsulas of West- As she was always dressed in black the gossips concluded that she was in mourning, the general opinion being that she had recently lost her husband, though a few ill-patured persons sneered at the word 'husband," in spite of her gold wedding

> Mrs. Breakspear made no attempt to form friendships. Firmly, yet without hauteur, she repelled all advances, from whatever quarter they came. She seemed to desire no ther companionship than that of her child, Idris. He was evidently the one being that reconciled her to life.

> Thus passed five years; and Mrs. Breakspear, though still as great a mystery as ever to the people of Quilaix, ceased to occupy the chief place in their gossip. Idris was now seven years old, a handsome little fellow, endowed with an intelligence beyond his years. His education was undertaken solely by

his mother, concerning whom the opinion

went, that, in the matter of learning, she was equal, if not superior, to Monsieur le Cure, the only other person in the place with any pretensions to scholarship. At the back of Quilaix rises the moorland, an extensive wind-swept region, blossoming n early summer with the beautiful broom his crest and surname. Over this brown, ourple-dotted expanse run two white lines itersecting each other in the shape of the letter X. These lines indicate the only two roads over the moor; and, just at the point

of intersection, there stands an irregular

lock of gray stone buildings. The part of the moorland immediately above the town was the usual place of study, that is, whenever the day was warm and sunny. Then, mother and son would climb to some high point, and seat themselves on the grass; and while the boy, with the breeze of heaven lifting his curls from his temples, would endeavor to fix his yes on his books, Mrs. Breakspear would fix hers on the gray stony building. Nothng else on land or sea seemed to have any nterest for her. The distant and beautiful hills would often change their color from gray to violet beneath the alternation of sunshine and cloud: ships with their fair sails set would glide daily from the haven pleasures dear to the heart of every Breton of Quilaix; bands of Catholic pilgrims, bound for some local shrine, would occasionally cross the moorland, carrying banners and singing hymns; sea gulls would wheel their screaming flight aloft: trout leap and gleam in the brook at her feet But Mrs. Breakspear had eyes for none of these things. Her attention, when not given to Idris and his book, was set upon

On certain days human figures, dwarfed by the distance, would issue from the buildover the landscape; and, after remaining out some hours, would return upon the firing of a gun. At such times Mrs. Breakspear would clasp her hands and gaze wistfully on the distant moving figures. One day her emotion was too great to escape the boy's notice: and, following the direction of her eyes, he said, speaking in English, the language used by them when

"Mother, what are those men doing?" "They are quarrying stone."

"What for?" "Well, to make churches with, for one thing," replied the mother, with a curious

And Idris pointed to the Chapelle des Pecheurs, which glowed in the setting sunlight like sculptured bronze. "Yes: they quarry the stone and shape into blocks, which are then sent to Nantes or Paris, wherever wanted, and fitted together.'

Idris was silent for a few moments, turnng the information over in his mind. hurches," he presently remarked. "On the contrary, they are bad men." Idris was puzzled at this, being evidently f opinion that the character of the work

"Then why do they cut stone for "Because they are made to do so by other en who watch to see that the work is

Idris, becoming more puzzled at this comnoral character of the workers. "Are they all bad-every one?"
"No; not all," exclaimed the mother, with in energy that quite surprised the little "There is one there who is the est, the truest, the noblest of men.

Her eyes sparkled, and a beautiful color burned on her cheek. She sat with a proud ir as if defying the world to say the con-"Is he as good as father was?" "About the same," replied Mrs. Breakpear, her features softening into a smile. "Why, you have said that no one was ver so good as father." "Have I? Well, this man is. ifference between them. "If he is so good, why has

mong all those bad men? "Some day, child, you shall know," re-plied his mother, folding him within her "Don't ask any more questions,

shoot him down if he tried to escape," said Mrs. Breakspear with a shudder. "Come, let us be going. It is growing cold. See how the mist is rising! The boom of a distant gun was rolling faintly over the moorland. A fog creeping up from the sea curtained the prison from view as they turned to descend the slope that led to Quilaix.

It was market day. Buying and selling had now come to an end, but many persons still lingered in the square, chiefly natives from remote districts. "Robinson Crusoes," Idris called them, nor was the name inappropriate. Clad in garments of goatskin with the hairy side turned outwards, and with long tresses hanging like manes posed to give herself away too easily or too from beneath their broad-brimmed hats, they might have been taken for wild men of the woods: a wildness that was in appearance only, for no one is more tenderhearted than the Breton peasant.

Suddenly there was a movement among them, and it could be seen that they were forming a circle around a man who had just made his appearance. The maidens, who were beating and washing clothes in the stream that flowed along one side of the square, ceased their work and came running up to the circle, their wooden sabots sounding upon the stone pavement. The cause of all this commotion was a man belonging to a class, formerly more common in Brittany than nowadays, the class called Kloers, or itineraut minstrels, who recite verses of their own composing upon any copic that happens to be uppermost in the public mind, accompanying their rude improvisation upon the three-stringed rebec. "It is Andre the Kloer," cried Idris gieefully, who had caught a glimpse of the minstrel. "Let us listen. He will tell us some fine stories."

The Kloer, having glanced toward the ground at his hat, which contained several "For your help, friends, many thanks. I will now recite 'The Ballad of the Ring,' a ballad dealing with a murder that happened

some years ago at Nantes. The minstrel spoke in the language of the province, a language which Idris understood s well as any Breton boy of his own age. The word "murder" gave promise of some-thing exciting. He glanced up at-his mother, supposing that she, too, would be equally interested in the coming story: but, to his surprise, he saw that her face had become whiter than usual-that it wore a strange look, a look of fear, a look he had never before seen. The hand that held his own was trembling, and, in a voice so changed from its ordinary tone as to be scarcely recognizable, she said:

"Home, Idie, let us go home." Suddenly the Kloer paused in the midst of his speaking. A tender expression came over his face; a gentle light shone from hi eyes, and with hand solemnly uplifted, he

"Christian brethren, ere we go further et us all say a Pater and a De Profundis for the assassin as well as for his victim.' in a moment his hearers with spontaneous and genulue piety were kneeling upon the pavement, their heads bowed, their hats doffed, while the Kloer, after making the sign of the cross, began to say the prayers. As Idris and his mother alone remained standing the attention of the minstrel was naturally drawn to them. No sooner did change came over him. His look of solemnity was succeeded by one of wonderment. the nightly frequenters of the Auberge des | and after stammering out a few broken phrases, which, though intended as pious petitions to heaven, conveyed scarcely any meaning to his hearers, he brought his prayer to an abrupt conclusion. "Good folk," he cried, "I will not give you 'The Ballad of the Ring.' It is too mournful. It would sadden the hearts of some who are present.' Mrs. Breakspear tightened her grasp or the wrist of Idris, and, much to his grief. drew him away from the presence of the Kloer, and hurried him onward to Pol's

[To Be Continued To-morrow.]

THE NEXT OF THE JOURNAL'S

Art Pictures

A CLASSIC by HENNER



"THE LISTENER"

"THE LISTENER" is an excellent example of Jean Jacques Henner's style. His portrayal of the humble maid, eagerly listening, is considered one of his best efforts.

He has the rare faculty of poetizing everything he paints, and particularly the human face and figure.

It is difficult to conceive of beauty more innocent and pure than is expressed in the features of this mischievous young girl.

Henner was born in 1829, at Bemwiller, a small village in Alsace near Belfort. He has been a favorite of Americans as early as 1866. His "La Source" brought \$10,000.00 at public auction.

A really beautiful picture, and you'll be disappointed should you miss getting "The Listener."

IT'S FREE WITH THE NEXT

Sunday Journal

PLANS ABOUT READY FOR MEETING OF FEDERATION

Catholics to the Number of a Mil- | Primitives at World's Fair Relion to Be Represented in the Convention at Detroit.

CINCINNATI, May 1.-Preparations are ST. LOUIS, May 1.-While 100,000 persons well under way for the fourth annual con- were watching the opening proceedings of vention of the American Federation of the Louisiana Purchase Exposition the The meeting promises to be one of the the most primitive folk on the world's fair most representative gatherings of Catholics | grounds, lounged in their tents; wholly unever held in the United States. Over 1,000,- | mindful of the important ceremonies that 000 Catholics will be represented. Repre- were going on in the Plaza St. Louis. sentatives from Porto Rico and the Philippines are expected and the Sioux, Chippewas and Mandans will be represented by Chief Tall Mandan, of South Dakota, who

dian chiefs. Among the prominent national organizations which will send national delegates are he Catholic Order of Foresters, the Cathoic Mutual Benefit Association, the Young Men's Institute, the Irish Catholic Benevoent Union, Catholic Knights of America, Knights of St. John, Catholic Knights and Ladies of America, German Catholic Central Verein, the C. W. B. L., and the Western Catholic Union. The Ancient Order of Hiberinians, the Young Men's Catholic Union, the Catholic Total Abstinence Union, the Catholic Benevolent Legion, the L. C. B. A. and several German State Leagues also will be represented. The federation has been organized in over sixty dioceses and numbers nine state federations, with Kansas in line for the tenth. Eleven archbishops and sixty bishops have encouraged the movement by their episcopal approbations and on the advisory board are Archbishop Elder, of Cincinnati, Arch-bishop Ryan, of Philadelphia, and Archbishop Kyan, of Philadelphia, and Arch-bishop Messmer, of Milwaukee, besides thir-teen bishops, headed by Bishop McFaul, of Trenton, N. J., the founder of the federa-

A great impetus was given the movement last week by Pope Pius X, who sent his apostolic benediction and is encouraging the formation of a federation among the young men's societies of Italy.

COLORED METHODISTS TO MEET IN CHICAGO

Quadrennial Conference of the African Methodist Episcopal Church to Convene To-Day.

CHICAGO, May 1 .- Beginning to-morrow and lasting until May 21 will be held in Chicago the Twenty-second International Quadrennial Conference of the African his eyes fall upon Mrs. Breakspear than a Methodist Episcopal Church, the largest colored religious organization in the world. Five hundred delegates and more than 2,000 colored religious workers from all parts of the world will attend the meeting. At the opening of the conference to-morrow Bishop M. B. Saler, of Charleston, S. C., will deliver the quadrennial sermon, after which the holy communion will be administered by Bishop B. T. Tanner. The quadrennial address will be delivered by Bishop James A. Handy, of Baltimore. To-morrow night a welcome reception will be held at which Governor Yates, of Illinois, will deliver an address of welcome on behalf of the State, and Mayor Harrison will welcome the colored visitors on behalf

AINUS AND PATAGONIANS DID NOT HEED OPENING

mained in Quarters During the Ceremonies.

APPROVAL OF POPE PIUS CHIEF GRUNTS COMMENT

Opening ceremonies had no charms for

the Ainus. The women followed their industrious trade of making garments, while will be accompanied by other Catholic In- the men smoked and watched the women Down in the Patagonian camp the chief of the tribe drank freely of Yerba Mate and expressed satisfaction over the fact that the majority of the people at the exposition grounds were not annoying him.

When the Patagonian interpreter told the Patagonian chief that there were "big doings" on the plaza, the chief only grunted, while his wife, who has received the easier name of Mrs. Argentina from world's fair attaches, didn't show the slightest curiosity. The head hunters of the Philippines were kept close to the Cuartel yesterday, and not one of them had the good fortune

to witness the opening ceremonies. The Filipino scouts were the only favored ones in that section. Taken altogether, April 30, 1904, was very quiet day for the savage and primi-tive people of the world's fair, and as far as they were concerned, the day was

only an ordinary one.



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